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NO. 7.

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OUR WEEKLY REVIEW.

COLORS JOURNALISM. THE DOUGLASS AND THE ERA. NEWSPAPER SHARKS. COLORED NEWSPAPERS IGNORED BY REPUBLICANS. THE COMMONER. HOW SOME OF THE PAPERS LIVE. PROGRESS OF NEGRO JOURNALISM, &c.

The colored editors whose papers have been reviewed by us should not feel chagrined, because we are endeavoring to deal with them fairly and judiciously. The fact that colored journalism in this country is a success is well demonstrated. But to say that they are up to the standard of newspapers, published in this age, is what we do not concede, nor will any fair minded man who has a knowledge of journalism. Fortune of the

FREEMAN

and Pulis, of the Globe come nearer to real journalism than the majority of the colored press. The superiority of these papers, in subject matter and make up, makes them leaders of the colored press. They have shown this much. (i. e.) if the colored people would support them, that they are able to discuss the issues of the day. In our last weeks review, relative to the

NATIONAL ERA

we should have said that the Douglass Brothers, liquidated an indebtedness of \$3850, and that there was no disguising the fact, they were true friends of the race.

THE CONSPIRACY

to overthrow the Era was caused by jealousy, as we have heretofore stated. And we have it from reliable sources, that Mr. Robert Thompson, was the only honorable man in the transaction, or a member of the defunct bank ring. While Mr. Thompson has been severely criticised, by being associated with the bank ring, he was the only man to honor his obligations. This gentleman is a fine and smooth writer. He has ability equal to any young man in the race. The consolidation of the Era and Citizen was a destruction to the former. The Citizen only brought fifty subscribers to the firm. The Citizen's attack on the celebrated Lotus club, which was dispised by the people, tended to increase its circulation, prior to the consolidation. We shall speak more fully concerning the Lotus club, before we shall conclude this review. The

REPUBLICAN PARTY

which aided to Emancipate the Negro, did not do much toward supporting colored newspapers. The Era was the only paper of any prominence that received support from the republican executive committee, while other journals edited by white men were well compensated. Had the Era lived, it would have been the recognized and the most reliable race paper edited by Negroes. Mr. Douglass knew the value and importance of the press when he established

THE NORTH STAR,

subsequently Fred. Douglass' paper. He knew with the press he could reach millions. Mr. Douglass has been charged with ingratitude towards the race, which is a charge not well founded. There is not a more liberal and kind hearted man in the race than this sage of Anacostia, and the abuse that he gets, very often comes from persons who have endeavored to bleed him. If one eighth of our moneyed negroes were as liberal toward the press as Mr. Douglass, our journals could live. In this connection we must not fail to mention the liberality of

EX REGISTER BRUCE.

Hon. B. K. Bruce, has given liberal support to newspapers edited by Negroes. And those that he has helped the most are the first to abuse him. This is ingratitude. Mr. Bruce doesn't mind fair criticism, but personal attacks are not appreciated by any man. A circumstance occurs to us, during the press convention in '80 held in this city. Mr. Simkins, formerly editor of the Arkansas Mansion wanted Mr. Bruce, to identify him, so that he could cash a draft or a note, we don't know which. Mr. Bruce, not knowing the Mr. Simkins, declined. On the editors return home, he wrote an abusive notice against Mr. Bruce. Such journalism is a disgrace to the colored press. Another journalist called on Mr. Doug-

lass for the loan of \$800 without an endorser, which was also declined. This journalist hasn't had much use for Mr. Douglass since. We could mention several instances of Negro correspondence, attempting to fleece reputable people and on failing, have black-mailed them. The most indignant men are the

MEMBERS OF CONGRESS.

They complain daily of alleged Negro correspondents, claiming to represent papers, having beat them out of money. The most notorious of these correspondents is the individual who claim to represent a paper in Baltimore, New York and Cleveland Ohio. But Mr. Pulis, some time ago, immediately disclaimed the connection of this individual with his paper. A more notorious rascal, doesn't exist than this penitentiary bird. He is known in this city by thieves and beats. This is the way a majority of these Negro correspondents live. The

COMMONER

is the next journal that played a conspicuous part in the field of journalism. Its editor was Rev. Geo. W. Williams, the colored historian. The entrance of this paper into the field of journalism was met with universal favor. Subscriptions &c. had been collected and paid for in advance, but, like all other papers, it died in its eight week, which was one week before Mr. Williams, received an appointment in the Post Office, at the request of General Grant, and it was thought by many that that was all the gentleman wanted. He did not hold the position long. This paper was well edited and had Mr. Williams been sincere in his new enterprise, it would have been a success.

THE PLAINEALER

was the next in order to be established. This was founded by Dr. King and A. W. Harris. It was a well edited paper, but, the treachery of certain Negroes killed it. In its war on John DeFrees, the late Public Printer, certainly showed the power of the Negro press. There were certain men connected with the paper who played Judas and gave many secrets away which crippled the paper somewhat and forced the removal of Dr. King and the appointment of A. W. A. DeLeon, a West Indian. DeLeon was a brilliant writer and his editorials commanded respect by the leading journals in the country. His conservative policy caused many of the republican attaches of the paper to leave. DeLeon whodid not own one cents worth of the Plainealers' type, when he was invited to join the company, but when he left he carried the whole business with him to New Hampshire, where his course ended as an editor. He is now in Hayti.

In our next we shall state how the Lotus club was killed, who were in it and where they are and the power of Douglass' Press.

A LOOK AHEAD.

PROF. W. B. JOHNSON'S ADDRESS AT ASBURY PARK, N. J. SOUND ADVICE OF A YOUNG DIVINE.

Prof. W. B. Johnson, of this city, at the annual meeting of the American Baptist Home Mission Society held at Asbury Park, N. J., May 30th, delivered the following address. Prof. Johnson is the third divine of color who has ever addressed this society. The address was well received and the calm and eloquent manner of his delivery very met with hearty applause. Prof. Johnson said:

We stand to day upon an eminence that overlooks more than two decades, spent in efforts to ameliorate the condition of seven million immortal souls; by opening before their hitherto dark and cheerless lives, possibilities of development into a perfect and symmetrical manhood and womanhood. The retrospect presents to us a picture of moral degradation—a logical sequence of slavery; mental gloom, unpenetrated by the faintest ray of intellectual light; souls, (out of which should flow the holiest and best forces of life) belittled in capacity; warped in sentiment and lowered in instinct, until the distinction between moral right and wrong had nearly become extinct. Absolutely sunk in the lowest depths of a poverty, which reduced them to objects of charity and sordid, as an impregnable barrier, in their way to speedy advance-

ment, in all those qualities that make the useful citizen, with every influence of church, state and social life, opposed to their progress in and enjoyment of the blessings of liberty, and like some evil genius, forever haunting them with the idea, that their future must be one of subservency to the "superior race."

Hated and oppressed, by the combined wisdom, wealth and statesmanship of a mighty confederacy; watched and criticised their mistakes strongly magnified by those who fain, would write destruction upon the emancipation; they were expected to rise from this condition. The idea of giving to the newly enfranchised a sound practical education was considered at the dawn of freedom, an easy solution, of what as an unsolved problem, threatened the perpetuity of republican institutions. Within a year from the firing on Sumter, the benevolent and farsighted northern friends had established schools, from Washington to the Gulf of Mexico, which became centres of light, penetrating the darkness and scattering the blessings of an enlightened manhood far and wide. The history of the world, cannot produce a more affecting spectacle than the growth of this mighty Christian philanthropy, which beginning amid the din of battle, has steadily marched on through every opposing influence, and lifted a race from weakness to strength, from poverty to wealth, from moral and intellectual non-entity to place and power among the nations of the earth. From the awful depths out of which we have emerged, to the promised land of perfect race development we are asked to look, and by all the rapid and healthful progress of the past; by an unwavering faith in that Divinity that shapes our ends, force at the future.

The prospect shows improvement religiously. The emotional as opposed to the rational element in the Negroes' religion is fast becoming a thing of the past. The pew is loud, continuous and universal in its demand for an educated pulpit—one that unites to deep piety a mind well trained; that makes Christ the centre of all its preaching; that shirks no responsibility; that aims to awaken in the people, holy aspirations and untiring zeal, to the end, that the kingdom of this world may become the kingdoms of our Lord and his Christ. Denominationally our progress is, partly, seen in the organization of the 800,000 Baptists of the south, for the prosecution of Mission work in Africa. We have raised \$10,000, sent out six missionaries, all of whom have been trained in "Home Mission schools," planted schools and mission stations in Africa, and awakened an interest in the work in this country, both in the ministry and laity, that is simply unparalleled. We regard the African Mission work as pre-eminently ours, since it develops in us that spirit of self help, without which nations nor individuals can rise to worth and power. There is a growing tendency among the churches of the south to assume the conduct and support of their own educational institutions, but the more conservative and farsighted leaders, see in this, a present impossibility, though all believe the forces are gathering themselves, that will in time not only conduct and support, but build and endow colleges and universities all over the southland.

Morally we are improving. This element of progress is necessarily slow; its opposition is mighty and deep-rooted; it must eliminate the evil habits of generations. No one who knows the southern Negro and compares the low moral status in which freedom found him, with his present morality can deny that his progress has been stupendous. Go to his home and there you will find a pure moral atmosphere, supplemented by that taste and refinement which is an outgrowth of right living. Go to the schools, look into the bright intelligent faces of the pupils, and see the marks of refinement, in dress and

decorum, which are the consequences of proper home training. Mankind is imitative, the Negro is pre-eminently so. Throw him in a healthy moral atmosphere and he will imbibe its salutary influence and reproduce it in his home. Since emancipation under the most dispiriting circumstances the Negro has made rapid and unparalleled improvement in morals; and if this state has been attained against countless and multiform adversities, to what moral heights may he not ascend in the next twenty years, with the refining and elevating influences of the church, the home, and the schools as agencies in promoting this great end. Educationally his progress is amazing. For this he is largely indebted to the continued benevolence of northern philanthropists. Already we have men in all the professions (where "caste" has not closed her iron gates against them) and the success attendant upon their efforts argues well for the race. But when we consider their rapid numerical increase and the vastness of the field for missionary and educational effort, we are confronted with the problem, how to meet this growing illiteracy and gather the material into our schools and churches to be utilized for God and humanity.

The society's school planted all over the south have indeed been a rich blessing not only to the southland but the whole country. God has signally blessed the work of the past and now leads the denomination into wider fields of usefulness. Is there not a significant call to the great Baptist family, by the increasing numbers of southern Negroes; by the success of the past and the possibilities of the future, to enlarge its plan? If the Negro population is to double itself every twenty years, in the next half century how shall the ignorant millions be supplied with teachers and preachers? In the hundreds of intelligent teachers and able preachers; qualified doctors and shrewd lawyers, farsighted journalists, energetic business men and legislators of recognized ability, scattered all over the south. The society may see the fruits of over 20 years labor and the efforts put forth now, to lift the Negro to higher plains of thought and action can only become visible when the great tide of illiteracy rushes upon us in the years to come. God has given to northern Baptists a work in the south, that he has not committed to any other denomination. He has made that land productive of Baptist principles, and there is no spot in this republic capable of yielding such glorious returns. Shall we not go in and possess the land?

The southern Negro now needs a thorough education of the hand as well as the heart and head. To give mental development only, to a race whose needs are so imperative and varied; to send out an army of intellectual giants and industrial dwarfs, is a mistake. Prof. Gilliam says "The Negro in 1900 will number 14,000,000." Now with numerical increase come new responsibilities. What must be done for these millions? We answer, gather them into our schools, place the intellectual torch in their hands and if they care not for the "professions," let them find their way to industrial fame, by its light. We are in the midst of grand opportunities to do the American Negro incalculable good. A thousand evils stand around to thrust their deformities upon him and subject him to a thralldom more demoralizing and far-reaching than that from which he has just been emancipated. The Lord of the harvest invites the laborer by placing before him these white fields, ripe with possibilities. Shall we hesitate? Duty calls for immediate and determined action. The great Baptist denomination must let no man take its crown; it must rally its forces and in solid phalanx meet the common enemy that threatens to destroy the home; impede the progress of the church and subvert the order of the state.